

Theology vol 115.

TOLERATION

DISAPPROV'D and CONDEMN'D,

BY A

LETTER

OF THE

Presbyterian Ministers

IN THE

CITY of LONDON,

Presented the First of *January* 1645. to the
Reverend Assembly of DIVINES, sitting
at *Westminster* by Authority of Parliament:

AND BY

Twenty EMINENT DIVINES,

Most (if not all) of them

Members of the *Westminster* Assembly,

IN

Their SERMONS before the two HOUSES
OF PARLIAMENT on *Solemn Occasions*,
between the Years 1641 and 1648.

*Faithfully collected and publish'd in the Year 1670,
and now reprinted.*

LONDON,

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TOLERATION

Disapproved and Condemned

BY A

RESOLUTION

OF THE

House of Commons

IN THE

CITY OF LONDON

Pasented the First of January 1689 to the
Reverend Assembly of DIVINE
at Westminster by Authority of Parliament

AND BY

Twenty Eminent Divines

Most Reverend of them

Members of the House of Commons

IN

THEIR REMONSTRANCE
OF PARLIAMENT
delivered the 17th of January 1689



Printed by W. Stansfeld, at the
Printers Office, in St. Dunstons Church-yard

LONDON

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Printers Office, in St. Dunstons Church-yard

A
L E T T E R
O F T H E
Presbyterian Ministers in the City
O F
L O N D O N;

Presented the First of *January* 1645. to the
Reverend Assembly of DIVINES, sitting
at *Westminster* by Authority of Parliament.

To our Reverend, Learned, and Religious Brethren, the Prolocutor, and the rest of the Divines Assembled, and now sitting at Westminster, by Authority of Parliament: These present.

Reverend and beloved Brethren,

WE are exceedingly apprehensive of the
“ desirableness of our Churches Peace,
“ and of the pleasantness of Brethrens
“ Unity, knowing that when Peace is set upon its
“ proper Basis, viz. Righteousness and Truth, it is
“ one of the best Possessions, both delectable and
“ profitable: like *Aaron's* ointment, and the dew of
“ *Hermon*. It is true by reason of different lights,
“ and different sights among Brethren there may
“ be

“ be dissenting in Opinion; yet, *why should there*
 “ *be any separating from Church-Communion?* The
 “ Churches Coat may be of diverse colours, yet,
 “ why should there be any rent in it? Have we not
 “ a Touchstone of Truth, the good Word of God;
 “ and when all things are examined by that word,
 “ then that which is best may be held fast; but first
 “ they must be known, and then examined after-
 “ ward. If our dissenting Brethren after so many
 “ importunate intreaties would have been persuaded
 “ (either in Zeal to the Truth, or in sincere Love to
 “ the Churches Peace, and Unity among Brethren,
 “ or in respect to their own Reputation by fair and
 “ ingenuous dealing, or *in Conscience to their Pro-*
 “ *mise made with the Ministers of London now five*
 “ *years since,* or any such like reasonable considera-
 “ tion) at last to have given us a full narrative of
 “ their Opinions, and Grounds of their Separation,
 “ we are persuaded they would not have stood at
 “ such a distance from us as now they do: But they
 “ chose rather to walk by their own private Lights
 “ than to unbosome themselves to us their most af-
 “ fectionate Brethren; and to set themselves in an
 “ untrodden way of their own, rather than to wait
 “ what our Covenanted Reformation, according to
 “ the word of God and *examples of the best reform-*
 “ *ed Churches* would bring forth. But the Offence
 “ doth not end here; it is much that our Brethren
 “ should separate from the Church, but that they
 “ should endeavour *to get a warrant to Authorize*
 “ *their Separation from it, and to have Liberty (by*
 “ *drawing Members out of it) to weaken and diminish it,*
 “ *till (so far as lies in them) they have brought it to no-*
 “ *thing; this we think to be plainly unlawful; yet this*
 “ *we understand is their present design and endeavour.*
 “ Wherefore (Reverend Brethren) having had such
 “ large Experience of your Zeal of God’s Glory, your
 “ care of his afflicted Church, your earnest Endeavours

“vours to promote the compleat Reformation of
 “it, and of their ready Concurrence with us in the
 “Improvement of any means that might be found
 “conducibile to this end; we are bold to hint unto
 “you these our ensuing Reasons against the Tolera-
 “tion of Independency in this Church.

1. “The Desires and Endeavours of Independents
 “for a Toleration, are at this time extreamly un-
 “seasonable and preproperous: for,

I. “The Reformation of Religion is not yet per-
 “fected and settled amongst us, according to our
 “Covenant. And why may not the Reformation
 “be raised up at last, to such Purity, and Perfec-
 “tion, that truly tender Consciences may receive
 “abundant satisfaction, for ought that yet appears?

2. “It is not yet known, what the Government
 “of the Independents is, neither would they ever
 “yet vouchsafe to let the World know, what they
 “hold in that point, though some of their Party,
 “have been too forward to challenge the *London*
 “*Petitioners as led with blind Obedience, and pinning*
 “*their souls upon the Priest's sleeve*, for desiring an
 “Establishment of the Government of Christ, be-
 “fore there was any Model of it extant.

3. We can hardly be persuaded, that the Inde-
 “pendents themselves (after all the stirs they have
 “made amongst us) *are as yet fully resolved about*
 “*their own way, wherewith they would be concluded,*
 “seeing they publish not their Model (though they
 “are nimble enough in publishing other things) and
 “they profess Reserves, and new Lights, for which
 “they will (no doubt) expect the like Toleration,
 “and so *in infinitum*, it were more seasonable to
 “move for Toleration, when once *they are positive-*
 “*ly determined how far they mean to go, and where*
 “*they mean to stay.*

II. “Their desires and endeavours, are unreason-
 “able, and unequal in divers regards.

1. “Partly

1. " Partly because no such Toleration hath
 " hitherto been established (so far as we know) in
 " any Christian State by the Civil Magistrate.

2. " *Partly, because some of them have solemnly*
 " *profest, that they cannot suffer Presbytery; and*
 " *answerable hereunto is their practise in those places*
 " *where Independency prevails.*

3. " And partly because to grant to them, and
 " not to other Settaries, who are free born as well as
 " they, and have done as good service as they to the
 " Publick (as they use to plead) will be counted Injustice
 " and great Partiality; but to grant it unto all, will
 " scarce be clear'd from great Impiety.

III. " Independency is a Schism.

1. " Independents do depart from our Church-
 " es, and so acknowledg'd by themselves.

2. " They draw and seduce our Members from
 " our Congregations.

3. " *They erect separate Congregations, under a*
 " *separate and undiscovered Government.*

4. " They refuse Communion with our Church-
 " es in the Sacraments.

5. " Their Ministers refuse to Preach among us
 " as Officers.

6. " Their Members, if at any time they join
 " with us in hearing the Word and Prayer, yet
 " they do it not as with the Ministerial Word and
 " Prayer, nor as acts of Church-Communion.

" Now we judge that no Schism is to be to-
 " lerated in the Church * *ἡσυχασίας* 1 Cor. 1. 10.
 " 1 Cor. 12. 25. * *διχοστασίας* Rom. 6. 17. with 1
 " Cor. 3. 3. Gal. 5. 20.

IV. " Many mischiefs will inevitably follow
 " upon this Toleration, and that both to Church
 " and Commonwealth.

First to the Church, as

* Schisms.

* Divisions.

I. " Causeless

1. " Causeless and unjust Revolts from our Ministry
" and Congregations.

2. " Our Peoples minds will be troubled, and in
" danger to be subverted, as Acts 15. 24.

3. " Bitter heart-burnings among Brethren will
" be fomented, and perpetuated to Posterity.

4. " The godly, painful, orthodox Ministry, will
" be discouraged and despised.

5. The life and power of Godliness will be eaten out
" by frivolous disputes, and vain janglings.

6. The whole course of Religion in private Families
" will be interrupted and undermined.

7. Reciprocal Duties between persons of nearest and
" dearest Relations will be extreemly violated.

8. The whole work of Reformation, especially in
" Discipline and Government will be retarded, disturb-
" ed, and in danger of being utterly frustrate and void,
" whilst every person shall have liberty, upon every
" trivial discontent at Presbyterial Government and
" Churches, to revolt from us, and list themselves in
" separated Congregations.

9. " All other Sects and Heresies in the Kingdom
" will be encouraged to endeavour the like Toleration.

10. All other Sects and Heresies in the Kingdom
" will safeguard and shelter themselves under the wings
" of Independency, and some of the Independents in
" their Books, have openly avowed, that they plead
" for Liberty of Conscience as well for others, as for
" themselves.

11. And the whole Church of England, in short
" time will be swallowed up with destruction and con-
" fusion. And God is not the Author of Confusion but
" of Peace. 1 Cor. 14. 33.

" Secondly to the Commonwealth for.

1. " All these mischiefs in the Church will have their
" proportionable influence upon the Commonwealth.

2. " The

2. “ *The Kingdom will be wofully weakened by Scandals and Divisions; so that the Enemies of it, both domestical and foreign, will be encouraged to plot and practice against it.*

3. *It is much to be doubted, lest the power of the Magistrate, should not only be weakened, but even utterly overthrown, considering the principles and practices of Independents, together with their compliance with other Sectaries, sufficiently known to be Anti-Magistratical.*

V. “ Such a Toleration is utterly repugnant and inconsistent with that solemn League and Covenant, for Reformation and Defence of Religion, which not only both Houses of Parliament, but also persons of all sorts in both Kingdoms of *England and Scotland*, have subscribed, and with hands lifted up to the most high God have sworn: which Covenant likewise, both you, and we, and those that most earnestly pursue the Establishment of Toleration, have made (or should have made) *in the presence of almighty God, the Searcher of all hearts with a true intention to perform the same, as we shall answer at that great day, when the Secrets of all Hearts shall be disclosed.* for

1. “ *This is opposite to the Reformation of Religion, according to the word of God, and the example of the best reformed Churches, Article 1.*

2. “ *It is destructive to the three Kingdoms nearest conjunction and uniformity in Religion and Government, which might lead us and our Posterity after us as Brethren to live in Faith and Love. Art. 1.*

3. “ *It is plainly contrary to that Extirpation of Schism and whatsoever shall be found contrary to sound Doctrine, and the Power of Godliness, which we have sworn sincerely, really, and constantly to endeavour without respect of persons,*

4. “ *Hereby*

4. " Hereby we shall be involved in the guilt of
" other Mens Sins, and thereby be endangered to
" receive of their Plagues, Art. 2.

5. " It seems utterly impossible (if such Toleration
" should be granted) that the Lord should be one,
" and his Name one in the three Kingdoms, Art. 2.

6. " This will palpably hinder the Reformation
" of Religion, inevitably divide one Kingdom from
" another and unhappily make Factions and Parties
" among the People contrary to this League and
" Covenant; of which evil Offices, whosoever shall
" be found guilty, are reputed in the Words of the
" Covenant Incendiaries, Malignants and evil In-
" struments, to be discovered, that they may be
" brought to publick Trial, and receive condigne
" Punishment. Art, 4. & 5.

“ These are some of the many Considerations,
 “ which make deep Impressions upon our Spirits,
 “ against that great *Diana* of Independents, and
 “ all the Sectaries so much cryed up by them
 “ in these distracted Times, *viz.* A Toleration,
 “ a Toleration. And however, none should have
 “ more rejoiced then our selves in the Establish-
 “ ment of a Brotherly, Peaceable, and Christian
 “ accommodation: yet this being utterly reject-
 “ ed by them, we cannot dissemble how upon
 “ the fore-mentioned Grounds, we detest and
 “ abhor the much endeavour’d Toleration. Our
 “ Bowels, our Bowels are stirred within us, and
 “ we could even drown our selves in Tears, when
 “ we call to Mind, how long, and sharp a Tra-
 “ vel this Kingdom hath been in for many Years
 “ together, to bring forth that blessed Fruit of
 “ a pure and perfect Reformation; and now at
 “ last after all our Pangs, and Dolours and Ex-
 “ B pectations,

“pectations, this real and through Reformation,
 “is in danger of being strangled in the Birth by
 “a lawless Toleration, that strives to be brought
 “forth before it.

“Wherefore (Reverend and Beloved Bre-
 “thren) we could not satisfy our selves, till we
 “had made some Discovery of our Thoughts
 “unto you about this Matter, not that we can
 “harbour the least Jealousy of your Zeal, Fide-
 “lity, or Industry in the opposing, and exter-
 “pating of such a Root of Gall and Bitterness,
 “as Toleration is and will be, both in present
 “and future Ages; but that we may what lies
 “in us, endeavour mutually to strengthen one
 “another's Resolutions, against the present grow-
 “ing Evils, and that our Consciences may not
 “smite us another Day for sinful Silence, or
 “sluggish Deficiency in any point of Duty,
 “tending to the Glory of Christ, Honour of
 “the Truth, Peace of the Church, Perfection
 “of Reformation, Performance of our Cove-
 “nant, and Benefit of present and succeeding
 “Generations.”

From Sion-Colledge

Lond. Decemb.

18. 1645.

*Subscribed by Us your affectionate Brethren,
 and Fellow-Labourers in the Work of the
 Ministry, to whom Truth and Peace is
 very precious.*

The

*The Names of those eminent Divines,
whose Testimonies are recited, are
as followeth, viz.*

Dr. Cornelius Burgesse.
Mr. John Ward.
Mr. William Good.
Mr. Thomas Thorowgood.
M. Humphrey Hardwick.
Mr. Arthur Salwey.
Mr. William Reyner.
Mr. Thomas Case.
Mr. John Lightfoot.
Mr. Thomas Watson.
Mr. George Hughes.
Mr. Edmund Calamy.
Mr. Richard Baxter.
Mr. Thomas Horton.
Mr. Lazarus Seaman.
Mr. Mathew Newcomen.
Mr. Richard Vines.
Mr. Simeon Ash.
Mr. James Cranford.
Mr. Thomas Edwards.

THE
TESTIMONIES
Of the fore-mentioned
DIVINES
AGAINST
TOLERATION.

Dr. Corn. Burgeffe's Sermon before the House of Commons, Nov. 5, 1641. Pag. 60. London printed for C. Meredith at the Crane in St. Paul's Church Yard, 1641.

GIVE me Leave, I beseech you, to speak freely to you; I will do it humbly too.

At your first sitting down, you expressed many brave and noble Resolutions, of giving God's Business the Precedency of all other your Affairs: And your Beginnings promised much. Howbeit, I know not how it comes to pass, but so it is, that God's Work lies yet undone. Matters of Religion lie a bleeding; all Government and Discipline of the Church is laid in her Grave, and all putredinous Vermin of bold Schismatics and frantick Sectaries glory in

in her Ashes, making her Fall, their own Rising to mount our Pulpits, to offer strange Fire, to expel the gravest, ablest, and most eminent Ministers in the Kingdom; (if not out of their Pulpits yet) out of the Hearts of their People, as a Company of weak Men, *Formalists, Time-servers*, no Ministers of *Christ*, but *Limbs of Antichrist*, having no Calling except from the Devil; and to forsake our Assemblies as *Babylonish* and *Antichristian*; so as in short Time they will not leave us the Face of a Church. And yet *no Course is taken to suppress their Fury, and to reduce them to Order*, which (as Things now stand) will never be, till you put your Hands to the Cure. *Pag. 63.* I beseech you therefore, in the Name of that great God, whom you serve, and who hath hitherto blest you, and for the Peace and Prosperity of this Church and Kingdom, to resume and pursue your first Thoughts of setting up God and his Ordinances, as becomes you in a regular way—*Pag. 64.* that our Church and the Government thereof may be no longer laid waste, and exposed to Confusion, under the plausible Pretence of *not forceing Mens Consciences*. To put all Men into a Course of Order and Uniformity, in God's Way, is not to force the Conscience; but to set up God in his due Place, and to bring all his People into the Paths of Righteousness and Life.

Sermon before the Commons at a publick Fast,
March 30, 1642. *Pag. 35.*

Be there none of you that foresee the fatal
Mischiefs of leaving all Men to their Liberties
in the Things of God, and yet want Hearts to
use

use your Skill and Interest, to make Haste to settle Matters of Religion, lest you come too late with a Remedy when the Disease is grown incurable, and the Kingdom grown to that Pass (as the grave Historian noted of old *Rome*) that it can neither bear the Malady, nor endure the Cure. *Pag.* 64. Do you not see or hear daily the Disorders, Sects, Rents, and Schisms that every where bud forth already, and threaten all Order, Unity, and Governments: Give the Water but a Passage without speedy making up the Banks, and you know how some whole Seas will break in upon us, and render all irrecoverable and incurable. If one Difficulty occur to day, it will be doubled, yea multiplied to morrow. There is no *Hydra* so fertile of Heads, as Error and Schism grown to some Strength and Maturity, it will ask you but a short Time of *Connivences* afterwards: There will be no curbing nor shameing of it. Nothing is so confident as Ignorance, impudent as Falshood, and catching as Errors.

Sermon before the Commons at a publick Fast, April 30, 1645. Pag. 5, and 52.

Take Heed of those Spirits of Error, who with fair, (specious, pargetted, gleeing Words) seek to make Merchandize of you, beguiling unstable Souls. Beware of those Compliances with, and Indulgences to all Sorts of Sects and Schisms now pleaded for, both by Word and Writing, as it were a Part of *Christ's* Legacy, and his Peoples Liberty to be of what Religion they will; to be tolerated in any Opinions never so erroneous and pernicious (until farther Light:)
That

That it is the Magistrate's Duty to protect them in that Liberty; and that the contrary thereunto is to persecute *Christ*.

Hath God inserted this as one main Branch of his grand Covenant with his People under the Gospel, I will give them one Heart and one Way that they may fear me for ever, *Jer.* xxxii. 39. that is, that they may all call upon the Name of the Lord to serve him with one Consent; *Zeph.* iii. 9. Did *Christ* ascend up on high and give Gifts unto Men, and gave some Apostles, some Prophets, and some Evangelists; and some Pastors and Teachers, for the Perfecting of the Saints, for the Work of the Ministry, for the Edifying of the Body of *Christ*, till we all come, *eis τὴν ἐνότητα τῆς πίστεως*, into the Unity of the Faith; and, is it Persecution, and Antichristianism to engage all to *Unity* and *Uniformity*? Doth *Paul* bid the *Philippians* to beware of the Concision? *Phil.* iii. 2. Doth he beseech the *Romans* to mark those which cause Divisions and Offences, contrary to the Doctrine which they had learned, and to avoid them; and that upon this Ground, that they who are such, serve not the Lord *Jesus*, but their own bellies, however, by good Words and fair Speeches they deceive the Hearts of the Simple? *Rom.* xvi. 17. Doth he, writing to the *Galatians*, wish, I would they were even cut off that trouble you? *Gal.* v. 12. And is it such an heinous Offence now, for the faithful Servants of *Christ*, to advise you to the same Course? O Heavens! be astonished at this; and blush for the Ignorance of some, and Impudence of others, that dare so boldly press for such a *Toleration*, which none but vain destructive Thoughts of carnal

carnal Men can look upon, without Indignation and Horror.

Beware how you hearken to these Empiricks and Syrens, who seek to charm the World into a deep Sleep, by presenting their Confidence of a Necessity of complying with all Sorts of Sectaries, yea of trusting the Sword in their Hands, and to defer the Settling of Matters of Religion during the War, for fear of losing the *godly* Party (as too many proudly stile themselves, by way of Difference from all that are not of their Opinions and Ways) what is this but to teach God a new Form of Politicks, to proclaim, that is not always safe to hold out the Truth of the Gospel, and to command all Men to embrace it, but much safer to halt between two Opinions? Belike *Josiah* went beyond his Bounds, when after himself had sworn a solemn Covenant to the Lord, he made all *Judah* and *Benjamin* to stand to it, and made all that were present in *Israel* to serve the Lord their God, *2 Chron.* xxxiv. 32, 33. and *Asa* much more, when he drew all the People into a Covenant, that whosoever would not seek the Lord God of *Israel*, should be put to death, whether small or great, Man or Woman, *2 Chron.* xv. 13. But the ample and transcendent Commendations which the Lord gives unto these pious Kings, especially in reference to their Sincerity, and Zeal in reforming and settling of Religion in one *uniform* Way, may sufficiently warrant and encourage all religious Magistrates, to take Care that all under their Government, should all serve the Lord *with one Shoulder*; this being not a Tyranny over Men, but the Privilege of the Gospel. Beware yet, at last, of that Thought,

Thought, that *it is not yet Time to build the Lord's House*, Judab paid dear for this, as I have heretofore shewed you at large, on *Psalms lxxvi. 10.* and in my former *Sermon* on this Text; and therefore shall spare my self and you the Pains of enlarging at the present. Settle this in your Hearts; God's Truth, the true Worship and Discipline of *Christ*, set up and established in one uniform Way, never prejudiced any Nation or State (where it had free Passage) in the least Degree, but hath ever been their Safety, Happiness, and Honour. It is Error (how much soever cried up) not Truth, (how much soever cried down and blasphemed) that makes and foment Rents and Factions.

Mr. John Ward of Ipswich in his Sermon before the Commons, March 26, 1645. Pag. 49. London, printed for C. Meredith, 1645.

Honourable and beloved, yet another Word of Exhortation to judge for God, and as God judgeth; 1. for God: There are Matters of God, as well as Matters of the King or Kingdom, the Care whereof must be upon you as well as upon us; his Church, his Kingdom, his City, his House, his People, his Spouse, his Children, his Body; ye as nursing Fathers, must tender the Good and Welfare of them, that they may find Harbour, and Protection, enjoy their just Privileges and Liberties, wherewith *Christ* had made them free: Not such Licentiousness as is abused for a Cloak of Naughtiness. Ye must see to Order and Unity amongst them, that there be no Rents and Schisms; surely our Saviour that ascended into Heaven, and gave Gifts

to Men, some Apostles, &c. that we might all meet in the Unity of Faith; and hath divers Times, and after sundry Manners, given that very Thing in Charge to his Ministers, would not have the Magistrates left at large from providing, and Endeavouring, that speaking or following the Truth in Love, we may grow up, making Increase by edifying our selves and one another in Love.

Ye must do that, which we are to pray that ye do, *viz.* Take a Course that Christians may live in a peaceable and quiet Life in Godliness and Honesty, not in Strife and Contention.

There is — his Name, it may not be blasphemed, dishonoured. This Day, it must be sanctified.

Pag. 50. This Gospel. Ye have Authority, and it is your Duty to provide that it be duly preached: That it be truly taught: Not blended, adulterated, made another Gospel. This Worship; it must not be corrupted by Idolatry, Superstitious *Innovations*, lest God be worshipped in vain whilst they teach for Doctrines the Commandments of Men. This Ministry; it ought to be purged, planted, Lights set up in every Bowl of the Candlestick, encouraged, maintained, and abetted in the Work of the Lord.

These Sacraments; it is your Honour as your Duty to see that they be kept pure in the Celebration and Ministration of them. There is a Booker-case for it. *Numb. ix. 7.* There were certain Men, &c. But if this be not full, the Presidents, 2 *Chron.* Chap. xv. Chap. xxx. and Chap. xxxv. will rule the Case for the Civil Magistrate, and make out this: That where the Doctrine and Discipline of the Church doth not, or cannot prevail,

vail, the Magistrate must interpose his coercive Power for Restraint and Remedy. — In a Word : God hath many Things amongst us that must be protected and maintain'd; and the Matters of God have many Adversaries which must be watched, and suppressed ; for ye bear not the Sword in vain, ye are God's Ministers attending continually upon this very Thing. Magistrates and Ministers have (as ye see) one common Style of Office; that ye in the Place, and we in our Function and Order, should mind and promote the Things of God ; ye by the Sword and we by the Word; you are Keepers of both Tables, the first and great Commandment, as well as the second that is like unto it, both come sometime as Occasion is, under your Cognizance.

Pag. 51. And ye know what a Brand sticks to this Day upon Gallio (though an Heathen Magistrate) that he cared not for the Matters of the Law and Worship, (according to the Law) when Question was brought ; no, though there were Insurrections and Tumults upon that Occasion : And for Gamaliel's Counsel, *Refrain from these Men and let them alone : for if this Counsel or this Work, be of Men, it will come to nought ; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.* Tho' it be found within the Bible, yet it is not of like Authority with one of Solomon's Proverbs or Maxims of Policy : It hath no otherwise the Approbation of God for good, than the Design of *Pharaoh*, or the crafty Counsel of *Achitophel*, which are also recorded in the Scripture : It will not consist with the Rules of the Word, and it hath been condemned as unsound, and unsafe by many godly wise Men ; we have more sure Words of Scri-

to Men, some Apostles, &c. that we might all meet in the Unity of Faith; and hath divers Times, and after sundry Manners, given that very Thing in Charge to his Ministers, would not have the Magistrates left at large from providing, and Endeavouring, that speaking or following the Truth in Love, we may grow up, making Increase by edifying our selves and one another in Love.

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These Sacraments; it is your Honour as your Duty to see that they be kept pure in the Celebration and Ministration of them. There is a Booker-case for it. *Numb. ix. 7.* There were certain Men, &c. But if this be not full, the Presidents, 2 *Chron.* Chap. xv. Chap. xxx. and Chap. xxxv. will rule the Case for the Civil Magistrate, and make out this: That where the Doctrine and Discipline of the Church doth not, or cannot prevail,

vail, the Magistrate must interpose his coercive Power for Restraint and Remedy. — In a Word : God hath many Things amongst us that must be protected and maintain'd; and the Matters of God have many Adversaries which must be watched, and suppressed; for ye bear not the Sword in vain, ye are God's Ministers attending continually upon this very Thing. Magistrates and Ministers have (as ye see) one common Style of Office; that ye in the Place, and we in our Function and Order, should mind and promote the Things of God; ye by the Sword and we by the Word; you are Keepers of both Tables, the first and great Commandment, as well as the second that is like unto it, both come sometime as Occasion is, under your Cognizance.

Pag. 51. And ye know what a Brand sticks to this Day upon *Gallio* (though an Heathen Magistrate) that he cared not for the Matters of the Law and Worship, (according to the Law) when Question was brought; no, though there were Insurrections and Tumults upon that Occasion: And for *Gamaliel's* Counsel, *Refrain from these Men and let them alone: for if this Counsel or this Work, be of Men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.* Tho' it be found within the Bible, yet it is not of like Authority with one of *Solomon's* Proverbs or Maxims of Policy: It hath no otherwise the Approbation of God for good, than the Design of *Pharaoh*, or the crafty Counsel of *Achitophel*, which are also recorded in the Scripture: It will not consist with ther Rules of the Word, and it hath been condemned as unsound, and unsafe by many godly wise Men; we have more sure Words of Scri-

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pture,

pture, out of which we draw the Doctrine of the Magistrates Power and Duty in the Matters of God and Religion, than the loose Speech of such a Neutralist and Time serving Politician as *Gamaliel* was. Go on therefore, I beseech you, as you began; take us the little Foxes as well as the ravening Wolves; These be they who separate themselves, sensual, not having the Spirit. They boast indeed (much) of the Spirit, but they manifestly do the Works of the Flesh, They plead for Liberty, but it is Licentiousness. *Liberty of Conscience* they term it, but it is Liberty of Practice, that every Man may do what is good and right in his own Eyes: They pretend to nothing but Piety and Godliness, and seem as if they would be content if they might but have a bare Subsistence in the Profession of it. So did the Jesuits to Learning, when they first appeared upon the Stage, but when they had once insinuated themselves into the good Opinion of Princes and States, how well they answered the Expectations, and requited the Kindness of those who nursed them up, all the Christian World sees and feels to their Cost at this Day. They ask but *Connivence* and *Toleration*, but if they once meet in a Confluence, and find themselves strong enough to run in a Stream; let but a Dam be pitch'd down to restrain or oppose their Madness, or Men follow not on, to indulge and gratify their Humour, it would soon appear, whether or no they rage and swell and get over, or bear down afore them all that should stand in their Way. They did seem awhile to cry up the *Order of Parliaments* and of the *Civil Magistrate*, and have their Persons in Admiration, but meerly for Advantage, that so they may get above all Ecclesiastical Authority; and
when

when they are once up to their Height, what they will do with the Ladder, they hope to climb and ascend by, is not hard to conjecture; they reckon themselves the Wheat in the Field, and when once they are ripe, they will easily be content to have all that threshed off, by which they received their Growth. Ye have heard of the Fable of the Snake and the Countryman that brought it unto the Fire; I shall not need to apply it, already they begin to remove the old Land Marks and straiten their Bounds, they deny their Claim up to an high Water Mark, and make their Banks, and inclose for themselves to the very Channell Side: But whether it be holden fit or seasonable that these *Libertines* be decried; for my Part, I cannot yet discover by any Activeness to suppress them: only seeing the Evil and foreseeing the Mischief, I have given the Warning, that at least I may deliver mine own Soul. I pray God the Remedy be not deferred till it be too late, and ye be driven to play an After-game to an extreme Hazard and Disadvantage.

Mr. William Good's Sermon before the Commons,
March 26, 1645. Pag. 36. London, Printed for C. Meredith, 1645.

I doubt not but your Souls abhor that bloody Tenet to the Souls of Men, That it is the Duty of the Magistrate to tolerate all Religions. You have carried out the Dust behind the Door, and this Opinion will bring all the Mire in the Streets into the Hodse of God again.

Cambyfes had a Lust to marry his Sister, and his Counsellors told him, there was no Law whereby to do it: But withall they told him, there was a Law that the Kings of Persia might do
what

what they list ; and by this he might marry his Sister. What is it that shall be unlawful, if this be lawful, for every Man to make a Law and Religion for himself?

Put some Stop by your Authority to the Growth of Errors, that are destructive to the Power of Godliness, and let not this suspend your Sanction, because some that broach them pretend to *Godliness* ; an Enemy the more like he is to a Friend, the more dangerous.

Mr. Thomas Thorowgood's Sermon before the Commons at a solemn Fast, Dec. 25, 1644. Pag. 10. His Text, Phil. iv. 5. Let your Moderation be known unto all Men. London, printed for Chr. Meredith 1645.

The third Use of Confutation ; it is of the *Remonstrants, Arminians, and Socinians*, who endeavour from my Text, to get Countenance for that *Babylonish* Error, the Allowance of all Opinions, as if because the Apostle saith, *Let your Moderation be known unto all Men* ; therefore all Mens Conceits must be born with in Religion, and every one suffered in what he supposeth to be Truth : It is a cunning and cozening Devise, that strikes in with corrupt Nature ; but because it offers Violence to my Text, I cannot be true to it, or you, if somewhat be not added by way of Vindication ; and it shall be in these six Particulars. First, Is it probable that our Apostle, who elsewhere, almost every where, is so zealous for Unity against Schisms, should in any sort tolerate them, and so voluntarily open a wide Door for Division ? In this very Epistle he writes for
Peace,

Peace, even passionately, but with mighty Power, *Phil.* ii. 1, 2. If there be any Consolation in *Christ*, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies, fulfil ye my Joy, that ye be like-minded, having the same Love, being of one Accord, and of one Mind. And in the next *Chap.* v. 16. — Let us walk by the same Rule, let us mind the same Thing: Expressions different from all licentious Tolerations: The same Apostle abounds in serious Dehortations from Schisms and Dissensions, *Rom.* xiii. 12, 16, 17. and as carnal, *1 Cor.* iii. 3. and in other Places: And he doth very often exhort with earnest Words and Arguments, not only, that we be like-minded, *Rom.* xv. 6. *Phil.* ii. 2. and of one Mind, *2 Cor.* xiii. 12. but of the same Mind, *1 Cor.* x. 10. joined, yea jointed together in the same Mind, and in the same Judgment: And is here the least Approbation of that multiplying Doctrine? Neither will that Excuse, so long as they all breath *Christ*, tend to the Advancement of *Christ*; it matters not: but let St. *Paul* answer this Objection also, is *Christ* divided? *1 Cor.* i. 13. Consider it well, and season your Consideration with that of our Master *Christ* himself, *Mar.* ix. 50. Have Salt in your selves, and have Peace one with another: If we were preserved by Humility from the Corruptions of Self-opinion, it would be no hard Matter to embrace Unity.

Secondly, Such Allowance would prove destructive to Holiness both personal and domestic; *Omnis Religio & nulla Religio*, would soon be the same: Suppose the Husband of one Opinion, the Wife of another, the Children, it
may

may be, of one or two other, and the Servants of as many more; what shall the Master of the House do here? how perform the Family Duties? Diversity of Opinions, like so many Hatchets, interrupting their Prayers, 1 *Pet.* iii. 7. chopping all Devotion and Piety in Pieces: As the Duke of *Wittenberge* was wont to say, *New Garments introduce new Manners, new Manners bring in new Men, and new Men thrust out the old*; so Opinions suffered will devour the old; and the *Toleration* of every Religion will destroy all Religion; and in Conclusion leave no Religion at all.

Thirdly, This Liberty is inconsistent with civil Tranquillity; the bleeding Condition of our own Nation at present, is a living, almost a dying Witness of this: And if that one Religion of Popery, so tolerated as it was, hath brought in upon us so many Destructions; what will that Multiplication do, but hasten Desolation without Recovery? For every Part would endeavour to support it self, to the Prejudice of the rest; *et dum de Religione certatum est Religio, dum de cælo terra amissa*, as it was said long since.

Fourthly, The late *Bishops* of *Ireland* may put this Liberty to Silence and Shame; for when not long since a *Toleration* of Popery in that Kingdom was proposed they said, to give the Papists a *Toleration* is a grievous Sin, and will make us accessary to all their Abominations and the Perdition also of seduced Souls.

Fifthly, This may be currant Doctrine amongst the *Turks*, and the Grand Seignior told his Musti, that is, his Chief Priest, as a Garden is beautified with variety of Flowers, so his Empire

pire would be adorned with Diversities of Religion: Let such *Toleration* find Allowance in the *Turk's* Paradise; it shall never, I trust, be planted in the Paradise of God.

Mr. Humph. Hardwick's Sermon before the Commons, June 26, 1644. Pag. 43. London, printed for Chr. Meredith, 1645.

Sixthly, We have undertaken all in the national Covenant, the Establishment of *Uniformity*, and how can that stand with this *Omni-formity* indeed *Nulliformity*, I understand not: It was a prodigious Thing in the Days of *Jeremiah* the Prophet, *Jer. ii. 28. according to the Number of thy Cities are thy Gods, O Judah:* Here would soon appear another Kind of Multiplying and Increase; but though this Fancy be never so plausible, Divine Providence hath shut it out of our Camp by our Covenant, a Thing pleasing to God and profitable to the Kingdoms, by which there is, and through God's Blessing may be the most famous Blow given to the Whore of *Babylon*, and her Bastard Imps that ever yet was: Now to have this stick amongst us, or laid aside, whilst Malignants and Sectaries live in our Bosom, blessing, and in secret applauding themselves, that they have neither taken this nor any of your former Protestations. This is our Case, and I appeal to Wiser Judgments, whether this may not be the way to lessen the Honour and Authority of the High Court of Parliament.

*Mr. Arthur Salwey before the Commons, Oct. 25,
1643. Pag. 19. London, printed for Chr.
Meredith, 1644.*

Consider I beseech you (*worthy Christians*) that the Vows of God are upon you, you have abjured Neutrality in your late solemn Covenant, far be it from any of you to glory in a lukewarm Indifferency, as if it were a Piece of singular Policy; you have with your Tongues renounced this Neutrality as detestable. Follow the Lord in promoting a national Reformation, you have an admirable Pattern: The zealous Prophet *Elijah*; I wish from my Soul that a double Portion of his Spirit may be given unto you, that you may act in his Power and Spirit, *Elijah* opposed Idolatry and Oppression, so do ye: Down with *Baal's Altars*, down with *Baal's Priests*; do not (I beseech you) consent unto a *Toleration* of *Baal's* Worship in this Kingdom, upon any politick Consideration whatsoever—Give me leave to be your humble Remembrancer; the Mouths of your Adversaries are opened against you; the Hearts of your true Friends are grieved, that so many Delinquents are in prison, and yet but very few of them brought to their Trial.

Mr

Mr. William Reyner *before the Commons*, Aug.
28, 1644. Pag. 12.

Ye cannot preach, nor pray them down directly, and immediately — well, that which the *Word* cannot do, the *Sword* shall; that which the *Water* cannot wash out, the *Fire* will burn out, unto this Particular the Apostle applies this very Text in part, namely concerning the shaking of the Heavens, &c. an Earthquake (as we have heard) was appointed to shake down the ceremonial Ordinances; now if this were necessary for the Abolition of that divine Worship, which had sometimes been by God's own holy Institution, how much more shall that which hath been of human Invention (yea the very Fumes and Fogs of the bottomless Pit) to God's infinite Displeasure and Dishonour, be tumbled down with Violence and Vengeance to Hell, from whence it came.

Mr. Thomas Case's *Sermon before the Commons*,
May 26, 1647. Pag. 33. London, printed
for Luke Fawne at the Parrot in St. Paul's
Church Yard. 1647.

There is a Word of Exhortation behind, and
I beseech you suffer it.

First, To you *honourable and noble Patriots*,
who are called to be Reformers and Healers of
a poor broken Kingdom. Doth not indeed
the punishing and suppressing of spiritual Whoredoms
against God, Idolatry, Heresy, Blasphemy,
and the rest: doth it not belong unto you,
as well as the Punishing bodily Whoredomes,
Theft, Murder, &c. Doth it indeed belong to

you only to look to the civil Peace, and to let Religion, and Truth, and the Worship of God stand or fall to their own Master? Fight God, fight Devil, fight Christ, fight Antichrist; catch that catch can; you have nothing to do but to stand by and look on! say so then; speak out, publish it in your Declarations to the World, and let the People of *England* know, that it is the Right and Liberty, to which the Subjects of *England* are born, that every Man hold what he please, and publish, and preach what he holds: That is the Birth-right (as some would have it) of the free born People of *England*, every Man to worship God according to his own Conscience; and to be of what Religion his own Conscience shall dictate: Do so, and see, Fathers and Brethren, how long your civil Peace will secure you when Religion is destroyed; how long it will be e'er your civil Peace be turned into civil War! for no doubt if this once be granted them, but they may in good Time come to know also (there be them that are instructing them, even in these Principles too) that it is their Birth-right to be freed from the Power of Parliaments, and from the Power of Kings; *and to take up Arms against both, when they shall not vote and act according to their Humours.* Liberty of Conscience (falsly so called) may in good Time, improve it self into Liberty of Estates, and Liberty of Houses, and Liberty of Wives, and in a Word Liberty of Perdition of Souls and Bodies.

Right honourable and worthy Gentlemen: I cannot stand to dispute, this only would I know of you; are Idolaters, and Hereticks,
and

and Blasphemers, and Seducers, are they evil Doers? if so, then look to your Charge. *Rom. xiii. 3, 4. Rulers must be a Terror to evil Doers, unless ye mean to bear the Sword in vain.* And if you will, God will not; and if God take the Sword into his own Hand once, (as he seems to be a doing of it) he will smite to purpose; he will execute Vengeance thoroughly: both upon the evil Doers, and upon you that have not been a Terror to them. Oh therefore up and be doing, that ye may deliver the Kingdom out of the Hand of the Lord; for it is a fearful Thing to fall into the Hands of the living God. O let not your Patience (I hope it is no more all this while) be interpreted a Connivence, and your Connivence be taken for a Toleration, it may be the Kingdom's Ruin, but it will be your Sin.

Sermon before the Commons, February 19. 1645.
Pag. 25.

Fathers and Brethren, how will ye call this keeping of Covenant with God? Had we a Parliament of Apostate *Julians*, of whom it is reported, that at what Time he opened the Temples of the Heathenish Gods, he set open the Christian Churches; call'd Home all the Christians whom he had banish'd, both Orthodox and Heretick, and gave them (as we call it) Liberty of Conscience, but, as *Austin* more truly phraseth it, *Libertatem perditionis*, Liberty to destroy themselves; for that was his Policy and End, namely by Liberty of all Religions, to destroy the True, and the Professors thereof too. Or had we a Parliament of careless *Gallio's* we should

should not wonder: But for a Parliament of Christians, Protestants, Professors, the Choicest, the most active that could be called out of a Christian State, the like not under Heaven; that these Things should be done, and you hold your Peace, and be able to keep your Places, and not to put on Righteousness as a Breast-Plate, and the Garments of Vengeance for your Cloathing, as it is said of God; this makes the Churches abroad to wonder what *England's* Parliament is a doing; and all at Home that love the Lord Jesus Christ more than their own *Interests* and *Notions*, to be filled with unspeakable Trembling and Astonishment, to wit, what God means to do with this poor bleeding Church and State.

Sermon before the Commons, August 22. 1645.
Pag. 29.

If you mean that *England* shall be turned into a Wilderness, and be over-run with *Atheism*, and *Heresy*, and *Profaneness*, and *Blasphemy*, you may hold your Hands, and you need not do it long.

Sermon before the Commons, February 19. 1645.
Pag. 25.

The Errours and Innovations under which we so much groan'd of later Years, were but *tolerabiles ineptiæ*, tolerable Trifles, Childrens Play, compared with these damnable Doctrines, Doctrines of Devils, as the Apostle calls them: Polygamy, arbitrary Divorce, Mortality of the Soul, no Ministry, no Churches, no Ordinances; no Scripture; yea, the very Divinity of *Christ* and the Holy Ghost questioned by some, deny'd
by

by others; and the very Foundation of all these laid in such a Schism of boundless Liberty of Conscience, viz. Believe what you will, and Preach what you believe, and such lawless Separation of Churches: and all these not only whispered in Corners, but Preacht on the house top, yea, publish'd in *Print* before your Faces with so much Virulency and Impudence, that I verily believe no Age since the Apostles Time could ever parallel.

Sermon before the Commons, May 26, 1647.
Pag. 25.

There be a Generation of Men in the Land that stand up for all kind of false Worship; that every Man may *Worship God after his own Conscience* or if they will not own it in Words at length they will have it in Figures: And if they may not, are ready, not only to cry, but to act Persecution, and that to purpose: for while they cry Persecution *gladio oris* they are ready to act Persecution *ore gladii*, I pray God it may never be english'd.

Mr. John Lightfoot's Sermon before the Commons, August 26, 1645. Pag. 30. London printed for Andrew Crook at the Green Dragon in St. Paul's Church Yard, 1645.

There is a great Talk of, and Pleading for *Liberty of Conscience*, for Men do in Matters of Religion, as *Israel* did in the Book of *Judges*, whatsoever seemeth good in their own Eyes; and how that proved there, there are sad Stories that relate: I shall not go about to determine the Question, whether the Conscience may be bound
or

or not, though for mine own Satisfaction I am resolved it may, and do hold it a truer Point in Divinity that *errans conscientia liganda*, then *ligat*, but certainly *the Devil* in the *Conscience* may be, nay he must be bound or else you act not according to that Vigour that *Christ* hath put into your Hands: nor according to that Exactness that *Christ* requireth at your Hands; it is true indeed which is so much talked of, that *Christ* alone must reign in the Conscience, but it is as true also, that he doth so by the Power that he hath put into the Hands of the Magistrate, as well as by his Word and Spirit.

Mr. Thomas Watson before the Commons, Decem. 27, 1649. Pag. 17. London printed for Ra. Smith at the Bible in Cornhill, 1649.

If Conscience be a sufficient Plea, the Papist will come in for a Child's Part. Conscience must have a Rule, it binds only *virtute præcepti*, by virtue of a Precept.

Mr. Hughes Sermon before the Commons, May 26, 1647. Pag. 34. London printed for John Rothwell at the Sun and Fountain in St. Paul's Church Yard.

If Conscience against the Word. *Deponenda est talis Conscientia*. Get Conscience better informed. I must say that the *Toleration* of all Things must be a destructive Principle to the State or Church where ever it be allowed. Experience hath shew'd us no less in Kingdoms and Churches called by God's Name. These are only suggested which need a larger Treatise to state fully. Ye Servants of *Christ*, take heed of yielding to the Pretences of

of Conscience, the Devil and not *Cbrist* hath his Throne there; and no stronger hold for him than Conscience if he once take it; *Cbrist* will not suffer him to shelter there, therefore ye may not; so much as in you lyeth.

Do not other States, as some of the United Provinces tolerate all these Heresies, and protect them, and yet they prosper? who more? I desire not to deal with other States, unless I might do them good, I am now only called to our own, yet others being made exemplary, a Word in Soberness and Truth may not offend. I suggest only these Thoughts.

I. Can any Man say, that Prosperity is a Sign peculiar unto Truth? then let *Rome* come in and speak more than any for outward Prosperity.

II. Are not spiritual Wickednesses as odious to God as carnal? and are not these Heresies such, which God condemns as Works of the Flesh inconsistent with the Kingdom of Christ?

III. Hath God made an End yet of visiting Nations for the Sins of them? when God hath done judging, were a better Time to urge this Example than now. I pray God the evil Day may not overtake those States; the good Lord cause the Cup of trembling to pass by them and purge their Iniquities peaceably. But I am pressed in Spirit to say God hath not spared such State Politics, which have sought their own Rise by the Ruin of God and his Truth. Witness *Jeroboam* the Son of *Nebat* who made Israel to sin. And he bids Sin that doth not hinder it when he can. — God's Truth, my beloved, and not Man's Example must be the Rule. — If Heresies yet must be, let us mourn for what we cannot help; it is a miserable Necessity when not allowed; it will be

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rejoicing

rejoicing in Iniquity, either for State or Church wilfully to tolerate.

Mr. Edmund Calamy's Sermon before the Lord Mayor, Jan. 14, 1645. Pag. 5.

Though God hath given us glorious Victories over our Enemies, yet the Churches of Christ lye desolate. Church Reformation is obstructed, Church Discipline unsettled, Church Divisions increased. The famous City of *London* is become an *Amsterdam*. Separation from our Churches is countenanced, *Toleration* is cried up, Authority asleep.

Sermon before the Lords, Dec. 25, 1644. Pag. 13.

It would seem a Wonder if I should reckon how many separed *Congregations*, or rather *Segregations*, their are in this City: What *Churches against Churches*, &c.

Ut supra, Pag. 4. The Lord knows that I mention these Things with a sad Heart. Divisions, whether they be Ecclesiastical or *Political* in *Kingdoms*, *Cities*, and *Families*, are infallible Causes of Ruin to *Kingdoms*, *Cities* and *Families*.

Pag. 14. Hereby the Hearts of the People are mightily distracted, many are hindered from Conversion, and even the Godly themselves have lost much of the Power of Godliness in their Lives. I say the Hearts of People mightily disturbed, while one Minister preacheth one Thing as a Truth of the Gospel, and another Minister preacheth the quite contrary with as much Confidence as the former.

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If Divisions be so destructive to *Kingdoms, Cities* and *Families*, this reproveth those that are the Authors and Fomenters of these Divisions that are now amongst us. These are the Incendiaries of *England*. If he that sets one House on fire deserveth hanging, much more they that set a whole Kingdom on fire. If he that murders one Man must be put to death, much more he that murders three Kingdoms. Mark them (saith the Apostle, *Rom. xvi. 17*) that cause Divisions and Offences contrary to the Doctrine which ye have learned, and avoid them as the greatest Enemies of *England*. These are like the Salamander that cannot live but in the Fire of Contention. These are of a Jesuitical Spirit. And no doubt the Heads and Hands of the Jesuits are in all our Divisions.

P. 33. Take heed of the Land-destroying Opinion of those that plead for an illimited Toleration of all Religions, even of *Turkism, Judaism, &c.* The Lord keep us from being poisoned with such an Error! This Text riseth up against it, [*Mat. xii, 25, Every Kingdom divided against itself is brought to Desolation.*] for it will divide a Kingdom against itself. It will rend it into a thousand Pieces. It is a Doctrine directly contrary to your late Oath and Covenant. A Doctrine that overthroweth all Church Government, bringeth in Confusion, and openeth a wide Door unto all Irreligion and Atheism. For at the same Door that all false Religions come in, the true Religion will quickly get out, and if it be as good for a Man to live where nothing is lawful, as where all Things are lawful: surely it is every Way as uncomfortable to live where there are all Religions, as where there is no Religion at all.

Pag. 37. It is your Duty (Right Honourable) whom God hath betruſted with great Power, to ſuppreſs theſe Diviſions and Differences in Religion, by your Civil Authority, as far as you are able, leaſt you be acceſſary unto them. For God hath made you *Cuſtodes utriuſq; Tabulæ*, Keepers not of the ſecond Table only, (as ſome fondly imagine) but of the firſt Table alſo, and not only Keepers, but *vindices utriuſq; Tabulæ*, Punishers alſo of thoſe that tranſgreſs againſt either of them, for you are the Miniſters of God for good, and Revengers to execute Wrath upon him that doth Evil, *Rom. xiii. 4.* and God hath deputed you for the Punishment of Evil-doers, and for the Praise of them that do well, *1 Pet. ii. 19.* There be ſome that would blot out half your Commiſſion, and reſtrain this Good and Evil, to civil Good and to Evils only againſt Men. But this is againſt that general Rule, *Non eſt diſtinguendum, ubi Lex non diſtinguit.* Where the Law doth not diſtinguiſh, there muſt not we diſtinguiſh. Tell me, I beſeech you, ſhall it be lawful for Magiſtrates to puniſh thoſe that deſtroy Mens Bodies, but not thoſe that deſtroy Mens Souls? Shall they be blamed for ſuffering Men to draw People away from Obedience to the Laws of the Land, and to themſelves, and not alſo for ſuffering Men to draw away People from the Truth of the Goſpel, and from the Ways of God, ſuch as *Hymenæus* and *Philetus*, who overthrow the Faith of ſome, and their Words eat as a Canker? ſhall Chriſtian Magiſtrates take up the Maxim of *Tiberius*, *Deorum injurias Diis curæ eſſe.* Let God himſelf take care to vindicate himſelf from Injuries committed againſt God? As for me, I will (juſt like *Gallio*) take care of none of theſe Things

Things. Can Christian Ears endure such Language? Doth not God Prophecy, *Isaiah* xlix, 23. That in the New Testament Kings shall be our nursing Fathers, and Queens our nursing Mothers? And how can a Christian Magistrate discharge that Duty aright if he hath not Power from God, to punish those that would poyson the Souls of his weak Children with Heresies and Soul-destroying Opinions?

Object. Will you allow the Magistrate to tyrannize over Mens Consciences?

Answ. By no Means. But I believe it is the Duty of Magistrates to keep Men from infecting their Subjects with Soul-destroying Errors. If thou hast an Heretical Opinion, have it to thy self, and the Magistrate will not, nay, cannot meddle with thy private Conscience. But if thou labourest to infect others with thy Grace-destroying Opinions, I doubt not but the Magistrate is bound to keep thee from spreading thy Infection to the undoing of the Souls of his Subjects, if he may lawfully shut up a Man that hath the Plague upon his Body that he may not infect others, why not the Man that hath the Plague of Heresy upon his Soul, that so he may not destroy the Souls of thousands? Shall a Master in a Family have Power to put away a Servant that is tainted with a gross Opinion, and yet not be called a Tyrant over that Servant's Conscience? and shall not the Chief Magistrate of a Kingdom have Power to put out of his Kingdom (at least to shut up from doing Hurt) one that is his Subject and polluted with blasphemous, heretical, idolatrical Opinions?

Is not the Kingdom the Magistrates House and Family?

Sermon before the Commons, Octob. 22, 1644.

Pag. 26,

This is a certain Rule, That all the Sins of the Kingdom which are committed by the Connivence or Allowance are the Parliament Sins, and they call for a Parliament Repentance. And therefore I beseech you search and try your Hearts, and consider how far you are accessary to the Sins of the Kingdom, that so you may be wrought up, not only to a personal, but a Parliament Humiliation. And if it doth appear, that you have taken more Care in settling your own Liberties, than in settling of Religion: If you have taken more Care to build your own Houses than God's House, this is a crying Sin; and this makes you accessary to a thousand Sins that are committed in the Kingdom.

Again, if you do not labour according to your Duty, and according to your Power, to suppress the Errors and Heresies, that are spread in the Kingdom; all these Errors are your Errors, and these Heresies are your Heresies, and they are your Sins, and God calls for a Parliamentary Repentance from you for them this Day: You are the *Anabaptists*, and you are the *Antinomians*, and it is you that hold *That all Religions are to be tolerated*, &c. And these are your Errors if they spread by your *Connivence*. For the Sins of the Sons of old *Ely*, are imputed to old *Ely* himself. And when the People of Israel had prophaned the Sabbath, *Nebemiah* contended with the Nobles of *Judah* for suffering them, and tells them, that
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it was they that did prophane it; because they suffered the People to prophane it, *Nehem. xiii.*

17.

Mr. Richard Baxter's Holy Commonwealth. Addition to Pref. Prop. 6, London, Printed for Thomas Underbil, at the Anchor and Bible in Paul's Church-yard, 1659.

It was none of the Old Cause that the People should have *Liberty* and the Magistrate should have *no Power in all Matters of God's Worship, Faith and Conscience.*

And as it is not the Old Cause, so it is not a good Cause.

For first, it contradicteth the expresse Revelation of the Will of God, in the Holy Scriptures. *Moses* had to do in Matters of Religion as a Magistrate; and so the ruling Elders of *Israel* that assisted him, and so had the Kings of *Israel* and *Judah*, as is well known, in so much that in *Asa's* Days they covenanted to put him to death that would not seek the Lord God of *Israel*. Secondly, It tendeth to the Ruin of the Commonwealth; and therefore it is no good Cause. How God was provoked by *Aaron's* Calfe, and by his Sons, that offered strange Fire which the Lord commanded not, *Lev. x.* and what was the Effect, and what Benefit the Calves at *Dan* and *Bethel* brought to *Israel* and *Jeroboam's* House, and the high Places, and other Errors about Worship, brought to the Princes and People of *Judah* we need not particularly recite.

Law and Providence are quite changed, if Toleration of false Worship, and other Abuses

of Religion, tend not to the Ruin of the Commonwealth.

If Magistrates must give Liberty for all to propagate a false Religion, then so must Parents and Masters also: (For their coercive Power is rather less than the Magistrates than more; and they are no more Lords of Faith or Conscience.) But if all Parents and Masters should give such a Liberty, it would be a Crime so horrid in the Nature and Effects, as I am loath to name with its proper Titles.

A pari: It tendeth to the Destruction of an Army, to give Liberty to all Men to do their worst to draw them to Mutinies and Rebellion: It tends to the Ruin of Families that all have Liberty to do their worst to tempt the Sons to Theft and Drunkenness, and the Wife and Daughter to Whoredome: It tends to the Destruction of the Commonwealth, if there be Liberty for all to persuade the People to Sedition and Rebellion: And therefore it must tend to the Destruction of the Church, and Mens Souls, and consequently of the Commonwealth in the chief Respects, if all have Leave to do their worst to preach up Infidelity, Mahometanism, Popery, or any false Doctrine or Worship, against the great and necessary Truths.

I leave it therefore to the Judgment of all Men, that are not fast asleep in their Security, and utterly unacquainted with the Advantages of the Papists, whether this Design of engaging the Magistrate by a fundamental Constitution, not to meddle with Matters of Faith and Worship, but leave them all to *Christ* alone, be not the present setting up of Popery in *England*, and the delivering all the Fruit of
our

our Labours, Prayers and Victories into the Papists Hands.

Obj. But Liberty for Popery and Prelacy is still excepted.

Ans^w. By whom? — But if there had been an Exception against Popery put in, it would have been to little Purpose, as long as a general Rule is laid down that condemneth that Exception. For if it be the standing Rule, that Matters of Religion and Faith, and all Matters of Worship are out of the Magistrates Power; to say then, *that Popery shall be excepted from Liberty*, is to say, the Magistrate shall intrude into the proper Office of *Christ* to restrain the Papists.

Mr. Tho. Horton's Sermon before the House of Peers, Dec. 30, 1646. London, printed by F. Neile for Sam. Gellibrand at the Brazen Serpent in Paul's Church Yard, 1646. Pag. 35, 36.

Well, seeing these Things are so; that Sin will find out *us*; let this be the Use we make of it, to be careful to find out *it*; and to begin with that first.

This is that which lies upon us all: But especially (to speak a Word in Season) upon those which have the Government of Kingdoms and Commonwealths committed unto them. These had need to find out Sin more especially, for the Safety and Welfare of that State, which they have the Ordering and Managing of.

First, Their own Personal Sins.

Pag. 37 and 38. Secondly, They are to find out also the Sins of the *Kingdom*. I have already

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administred some Help in this Performance, by the Hint of those Sins before mentioned; all which I humbly desire may be taken into serious Consideration, and especially (which grows so much upon us, and which threatens so much Evil to us) the Sin of *Libertinism* and *Toleration*, which is the Ring-leader of all the rest, and involves all others with it. O that this should ever be once mentioned amongst us here in *England*, who have enjoyed so much of the Gospel of Truth as we have done; derived to us from our godly Fore-fathers, sealed to us by the Blood of the Martyrs, prosecuted with so many Blessings, and Victories, and gracious Successes both of former and latter Times, to the Admiration both of Enemies and Friends; is this the Fruit and Issue of all that God hath done for us? and do all Overtures of Reformation come to this? Surely God cannot but take it very ill from us, that we should but incline and learn hereunto; as he said to *David* of his building of the Temple; *thou didst well that it was in thine Heart, and accordingly was well pleased with him.* So will he say to us, of our contrary Carriage; that it is ill that it is in our Heart; if so be, it be come so far, as I hope it is not. What? when we have so much appeared against Popery and Superstition, shall we now begin to think of Indifferency and Toleration? Certainly it's but a sorry Exchange of a bad Religion for none. Although indeed it will be no Exchange, but rather a further Confirmation: Toleration of all other Errors doth but strengthen Popery, amongst the rest; which will at least think so well of it self, as to come in for a Child's Part.

Mr.

Mr. Lazar. Seaman's Sermon before the Commons,
 Sept. 25, 1644. London, printed by E. G.
 for J. Rothwell at the Sun in Paul's Church
 Yard, 1644. Pag. 41.

There is a Generation who look for much at your Hands, and yet ask nothing, I mean by way of humble Petition. When they find you, or themselves in such a Posture, as that they cannot be denied, it may be you may hear of them. Besides, the many loose, profane, and scandalous Ministers, there are a new Sort risen amongst us, who have thrust themselves into the Lord's Vineyard. It's no less then Persecution (so they commonly give out) to desire that their suspicious Opinions may be examined according to the Word of God, and they commanded to forbear the Publishing and spreading of them for the present. There be many dangerous Books abroad, dangerous at least, I'll say no more.

Liberty of Conscience.

The bloody Tenet.

The compassionate Samaritan.

John Baptist.

Pag. 44. Consider also *Solomon's* Failings, and beware of them. First, He had many Wives, even seven hundred Wives, Princesses, and three hundred Concubines: *1 Kings xi. 3.* Let not us have as many Religions. There's some Analogy between the one and the other. Secondly, There was in his Days first a Connivance at Idolatry, then open Toleration, and

withal Apostacy, these Wives turned away his Heart after other Gods, y 4. he built an high Place for *Chemosh* the Abomination of *Moab*, and for *Molech* the Abomination of the Children of *Ammon*, and likewise did he for all his strange Wives, y 7, 8. Observe the Gradation, first, Connivance, then open Toleration, herewithal Apostacy.

Mr. Mathew Newcomen's Sermon before the Parliament, Sept. 12, 1644. London, printed for Chr. Meredith, 1644. Pag. 31.

No Reformation of Religion now: Now nothing will satisfy some but a *Toleration of all Religions, and all Opinions*: Church Government, Discipline, is to some a Fiction, to others Tyranny and Persecution. Ah Brethren, this is a Provocation, and will be a Provocation, for this God may turn us into the Wilderness again.

Pag. 36. We are grown beyond *Arminianism, Brownism, Anabaptism*; we are come (I mean many among us) to down-right Libertinism. There are two Opinions, which if encouraged (and they are encouraged if connived at) will open a Door to Turcism, Judaism, Atheism, Polytheism, any Monster of Opinion. The one is, that every Man is to be left to the Liberty of his own Religion; an Opinion contended for by the bloody Tenets, *John Baptist*, Liberty of Conscience, an Opinion most pernicious and destructive, as to the Souls of Men, so to the Commonweal of the Kingdom.

Libertas illa quidlibet credendi (saith Gerard) *nihil aliud quam Libertas errandi, &c.* That Liberty

Liberty of believing what Men will (or of holding what Faith they please) is no other then a Liberty of Erring and of offering in a Matter that concerns the eternal Salvation of the Soul, wherein to err, cannot but be most dangerous and destructive — Diversity of Religion disjoins and distracts the Minds of Men, and is the Seminary of perpetual Hatreds, Jealousies, Seditions, Wars, if any thing in the World be; and in a little Time, either a Schism in the State begets a Schism in the Church, or a Schism in the Church begets a Schism in the State. That is, either Religion and the Church is prejudiced by civil Contentions, or Church Controversies and Disputes about Opinions break out into civil Wars. *Men will at last take up Swords and Spears, instead of Pens: And defend by Arms what they cannot do by Arguments.* Once for all, it is the Preservation and Reformation of Religion which you have covenanted to endeavour, and not a Liberty of Opinion, that will consist with neither. It is the Extirpation of Heresy and Schism that you have covenanted; which if to be connived at, why doth the Apostle reprove the *Corinthians* for their Schism so much? and why doth our Lord *Jesus* commend the Angel of the Church of *Ephesus*, for trying those which said they were Apostles, and were not? And why is the Angel of the Church of *Thyatira* reprov'd for suffering that Woman *Jezabel*, who called her self a Prophetess, to teach and seduce? If once we come to this, that any Man be suffered to teach what he pleaseth, to seduce whom he list, to be of what Faith or Religion seems good in his own Eyes, farewell Covenant, farewell reformed Religion, farewell

wel the Peace and Glory of England, if that Day once come. But you (Right Honourable) I hope better Things of you though I thus speak. I hope while you live and sit in Parliament, this shall never be. It is not usual, nay, it is not possible that they which love God sincerely, should desire to cherish differing Religions: for it is most certain he that admits contrary Religions, believes neither of them.

Sermon at St. Paul's February 8, 1646. London printed for C. Meredith, 1646. Pag. 14.

But then the Question will be, seeing there will be difference of Judgment, and Opinion while we are upon Earth, then how, or how far is this difference of Judgment to be permitted? how or wherein may Christians differ from one another in Judgment, and yet ought to be tolerated and born with?

Ans. This is my Brethren a very grave and difficult Question; and to me, considering how many Places there are wherein the Holy Ghost calls upou us to endeavour to be of one Mind, of the same Mind, and of the same Judgment, it is easier to tell you, wherein we may not differ in Judgment, and wherein Differences in Judgment may not be *tolerated*, than to tell you wherein they may.

First therefore, I say, that as an absolute Unity in Judgment, that we should all be of the same Mind in all Things, is scarce to be attained in this Life, though it be to be endeavoured; so an universal and absolute Liberty of Judgment, for every Man to differ when he pleaseth, and in what he pleaseth, to be of what Opinion and
Faith

Faith he will, is not to be endeavoured, if it might be attain'd, nor is it to be tolerated or permitted. I know no Warrant, no pretence of Warrant for it, in all the Book of God: Scripture no where saith, let every Man be of what Opinion, and of what Faith he pleaseth, let every Man be left to his own Judgment.

Particularly, Liberty of Opinion or Judgment is not to be granted, or indulged, in such Things as are injurious to God, and destructive to the Souls of Men; nor wherein the Difference of Judgment and Opinion will necessarily and unavoidably, *ex natura rei*, produce a Rent and Schism in the Church of *Christ*. 1 Cor. i. 10. Now I beseech you, Brethren, by the Name of our Lord *Jesus Christ*, that ye all speak the same thing, and that there be no Divisions among you: but that ye be perfectly joyned together in the same Mind, and in the same Judgment. Rom. x. 17. I beseech you Brethren mark them that cause Divisions and Offences among you, contrary to the Doctrine that you have receiv'd. And — what? Tolerate them? no, avoid them. Gal. v. 12. I would they were even cut off that trouble you. Nothing can be clearer then these Scriptures are, against the Toleration of all Doctrines, and particularly of those that trouble, rend; divide the Church.

Pag. 18. But (to speak a little to the Positive) if there be a Latitude, and a Liberty of Judgment left, it is first in such Things as are not clearly and positively laid down in Scripture, and therefore are not of the Fundamentals, and and Essentials of Faith and Worship; for there is for these, clear and undoubted Light in Scripture.

Secondly,

Secondly, it is in Things that are of private and single Practice, and not of open Converse, or Church-Fellowship and Communion. And yet even in these Things, this Liberty is not to be assumed, at least, not to be practised without much Tenderness and Circumspection.

First, Care must be had of keeping those Opinions wherein we differ from others, private to our selves, not troubling or perplexing the Consciences of others with them. This is the Injunction. *Rom. xiv. 22.* Hast thou Faith? have it to thy self before God. The Faith there spoken of, is a particular Perswasion, touching the Free Use of all Creatures, and the Liberty of all Days. And this Faith, this Perswasion was according to the Truth (as is clear by the Apostles Argumentation in that Chapter) yet saith the Apostle, Hast thou Faith? have it to thy self before God: do not say, I am fully persuaded of my Liberty, and therefore I ought to profess it, and hold it out in my Practice, whatever become of others; it is the Truth of God, and I must hold it forth: No, saith the Apostle, have it to thy self. And if a Man who hath a private Opinion in *re media*, must keep it to himself, though it be a Truth, much more must they whose Opinions are false and erroneous. Certainly there is scarce any difference of Judgment so small, and in it self inconsiderable, but the divulging and propagating of it may prove very dangerous and pernicious, and in the Event intolerable.

Suppose a Man should be of this Opinion, that it is unlawful to eat Things strangled, or Blood: if such a Man keep his Opinion to himself, and make it a Rule only to his own Practice: let him enjoy it till he can be otherwise informed,

ed, and persuaded in his Conscience. But if he will now go publish this Opinion, and intangle the Consciences of others; and seek to draw Disciples after him, and make a Party, and cause Divisions and Dissension amongst the People of God:

This is not to be tolerated; private Persons of a different Judgment, if they live quietly, frequent the publick Assemblies of Worship, and are not discerned to disturb the Peace either of State or Church, by any secret Underminings, are to be tolerated, in hope of their Conversion, and for publick Peace sake. But if these Men shall begin to spread their Errors in Publick, to inveagle and draw others to them, to beguile the Simple, and so to trouble the publick Peace, they are to be restrained.

Pag. 21. Had all that profess the Gospel in *England*, made Conscience to be of the same Mind, and the same Judgment with their Brethren, and the rest of the Churches of *Christ*, as far as *possibly*; and where they cannot, where there is a necessity of differing, had they made Conscience to keep their Differences from appearing in Publick, to have their private Opinions and Faith to themselves, and not intangle the Weak with their doubtful Disputations; forbearing to judge or despise those that are not of their Opinion, loving them still as Brethren, not censuring them as profane, Antichristian, Fighters against God, Men that will wilfully shut their Eyes against the Light; had these Things (I say) been attended to, on all Hands, our Breaches had never been so great as now they are, nor should the Lovers of Truth and Peace have had so much Cause to lament them.

Pag. 40. But where is the Fault, you will say? True it is, there are Divisions, sad Divisions, danger threatening Divisions among us, but where is the Fault? I know there are many that lay all the Fault upon those whom they call Presbyterians, and say it is their Rigour, and their Pride and Ambition, their Spirit of Domination that is the Cause of all these Divisions; thus say the *Antinomians*; and thus the *Separatists*, and thus the *Anabaptists*, and thus the others say. Now the Lord judge between us and them, and let his People that hear judge this Day.

Who are they that divide in Judgment from all the Reformed Churches of *Christ* in the World, that have Opinions and Judgments differing from the Opinions and Judgments of all the Reformed Churches? we or the *Anabaptists*? we or the *Separatists*, we or the —? Possibly they will all say, they are of the same Opinion with the Reformed Churches in Fundamentals, as well as we: and their Differences are but *in minutioribus*. Now supposing this to be true (as it may be in some of them) why then do they transgress the Apostle's Rule? why do they not, if that it be in Matters of lesser moment wherein they differ from us, why do not they keep their Opinions private, and have their Faith unto themselves before God? why do they upon so small Differences (if the Differences be so small) withdraw from Communion with us and the rest of the Churches, and gather themselves into distinct and separate Churches, — their holding one Head and one Faith, doth not excuse them from being guilty of breach of Unity and downright Schism, so long as they hold not one Body, one Baptism *ἓν σῶμα ἢ ἓν δόξα*, *est cum alii*

alii aliis &c. Schism or Division (saith he) is this, when Men are so addicted to some Men; or to some outward Rites, that though they do agree in the chief Points of Religion, yet they are estranged in their Minds, and engage themselves into Parties and Factions: Now who are they, that though they profess to agree with us in Doctrine have yet made a Secession, withdrawn themselves, gathered Churches, engaged Parties?

Consider and give Sentence.

Who are they that have most broken the Band of Love? There is great Fear what the Presbyterians will do if once they get Power into their Hands; but in the mean time what do others? Who are they that brand their Brethren with the Title, proud Time-servers, Prelatical, Tyrannical, Antichristian? And what is this less than Persecution?

Who are they that have been farthest from condescending to their Brethren for Peace and Union sake? Were it fit, I could say something of this, yea much; I could tell you much hath been yielded, and much more would be yielded, yea almost any Thing, but that one Thing that would lay a Foundation of perpetual Division and Disunion in Families, Church, Kingdom? Who are they that profess an utter Impossibility of Reconciliation or Union, and plead for nothing but *Toleration*, *Toleration*, and some for *Toleration* in the utmost Latitude, to *Papists*, *Jews*, *Turks*, the very Artifice whereby the *Arminians* in *Holland* sought to gain a Party, and Strength unto themselves? Resolve these Questions, and they will resolve you who are most guilty of these Divisions.

Mr. Richard Vines's Sermon before the Commons,
 March 10, 1646. London, printed for Abel
 Roper, 1647. Pag. 1.

By a Declaration set forth abo ut thirty Years ago, King *James* (of famous Memory) was pleased to let the World know, not only how ill he resented, and how much he detested the *Vorstian* and *Arminian* Doctrines, then newly born and in their swadling Cloaths: But also how sollicitously he interposed with the States General of the *United Provinces* against their Admittance of *Vorstius* into the Place of *Divinity* Professor of *Leiden*, or into their Country; and that he might decline the Envy of being in *aliena Republica curiosus*, he bears himself upon that common Rule *paries cum proximus ardet*, when a Neighbour's House is on fire, it concerns all in the Neighbourhood to look about them. This Vigilancy condemns our (I know not what to call it, I wish no worse might be said then) Insensibleness and Security. For what were those Sparks at that Time smoaking in a remote Corner in comparison of that Fire which now flames forth at every Corner of our House, blown up by that *αὐτονομία*, or Liberty of all Religions, which may be justly called, the golden Calf of these Times, whereunto many are not unwilling to contribute their Strength and Policy, and whose Birth-day, they would not fear to call it *festum Jehovæ*, an acceptable Day unto the Lord. Are not the Errors which are rise amongst us, either by infecting Persons of Place and Quality, grown into that Boldness? or by carrying away, *Barnabas* also crept into that

that Credit? or by spreading far and wide, risen to that Strength, that they do face, if not seem able to put into Danger of routing, our common Faith, publick Worship, authorized Ministry, long and much expected, and promised Reformation. This to the common Enemy, is the *Cape of Good Hope*; the sound Part are afraid, lest the Truth should come to beg for poor Quarter, and be led Captive, following the Chariot of triumphant Liberty. Some think that Episcopacy in his *Pontificalibus*, may by this Means be retrieved, and recalled from Exile, to which it was sentenced by the Covenant, many that are as distant in their Opinions as the two Poles, yet moving upon one Axeltree, or tied together by the Tails of common Interest, doubt not but by laying their Stocks together, they shall be able to bid fair for a *Toleration*.

And that we might not be left alone to wonder at our selves, our sympathizing Brethren abroad do wonder also that we should be made the common Sewre to receive the Garbage of other Churches, and that the stinking Snuffs should be allowed Candlesticks here in *England*.

In this sad Posture of Things, all Mens Eyes have been upon the Parliament, and every one saith, is there no Balm in *Gilead*? is there no Physician there? Why then is not the Health of the Daughter of my People recovered?

Mr.

Mr. Simeon Ash's Sermon before the Lords, Feb. 26, 1644. London, printed for Edward Brewster, 1645. Pag. 32.

Endeavour vigorously to compound our Differences in Ecclesiastical concernments. Alas, alas, my Heart aches, because of our Breaches. Let mine Eyes run down with Tears Night and Day, and let them not cease, for the Virgin Daughter of my People is broken with a great Breach, with a very grievous Blow, *Jer. xiv. 17.* What Factions, and Fractions, what Schisms and Separations, what Rents and Divisions are in this poor distracted, distressed Church of *England*? How should either Kingdom or Church divided stand? God forbid, but tender Respect should be had to tender Consciences. But (Right Honourable) I beseech you take heed, least under that Pretext, you think of tolerating all Religions amongst us. *Pag. 62.* Such Liberty (I am afraid) would usher in Libertinism, and hasten our Desolation.

Mr. James Cranford's Sermon before the Lord Mayor, Feb. 1, 1645. London, printed for Cha. Greene, 1646. Pag. 11.

It is commonly replied in Pulpits, in Presses, that a Toleration of all Consciences, even Antichristian, would be a sovereign Remedy to cure all Diffensions, and an effectual Means to compose the Wars of Christendom: All the Blood that hath for so many Years been shed, is charged upon the Restraint of this Licentiousness

ness ignorantly or maliciously termed Persecution.

I answer, it is besides my Purpose to discuss this Question of Toleration, only for the present I enquire first; Would these Men that so hotly defend it grant that *Toleration* (if they had Power in their Hands) to others which they desire for themselves? I doubt it. The *Arrians* did sometimes seem as earnest Enemies to Persecution as these men; yet when they had Authority on their Side, they raised Persecution against the Orthodox, more terrible than the Heathen Emperors against the Christians, which the Churches of the East most grievously complain of.

Athanasius at large describeth, and having spoken much of their inhumane and more than belluine Cruelty against all Sexes, all Ages, both Living and Dead, concludes, that he had said less than their Inhumanity was, because it exceeded all Expression.

The *Donatists* did ordinarily plead for *Toleration*, and seemed the most inveterate Enemies to all Disturbance for Conscience Sake; yet when under the Apostate *Julian* they had gotten Power, who can declare (saith *Austin*) what Havock they made of the Orthodox? All *Africa* was filled with Blood and Desolation. Men were rent, Matrons dragged, Infants slaughtered, Women with Child miscarried, none were secure in their Houses, the Ways were not safe for Travellers, the Letters of them that boasted to be the Captains of the Saints were terrible to all. Are our Men led by another Spirit? Sure I am, that one of them, that with most Earnestness, or Impudence pleads for *Toleration*,

leration, was lately of another Mind in the Case of *Familists* and *Antinomians* in *New-England*.

Pag. 13. Secondly, Would such *Toleration* conduce to the establishing of Peace in the Commonwealth? hath it ever done it? Possible it is, that the Equality of Powers may persuade each Party for a Season to suppress their inward Rancour; can *Toleration* take it away, so that it shall not break out upon sensible Advantages by the Increase of Strength? Let the Experience of former Ages, and present Times teach this.

Error may tolerate Error, *ſævis inter ſe convenit urſis*, but can Darkneſs agree with Light? or *Wolves* with *Sheep*? *Tertullian* obſerves concerning *Hereticks* of old, they agreed well enough one with another; for though they differed in private Opinions, yet they joined in one oppoſing of Truth. You perſecute (ſaith *Auſtin* of the *Donatiſts*) where you are able; where you perſecute not, you are not able to do it, reſtrained by the Fear of Laws, or Envy, or the Multitude making Reſiſtance.

I have been long upon this Point; but I will conclude it, with that ſolemn Embaſſie, which the Oꝛthodox Fathers, aſſembled in Council at *Sirmium*, ſent to the Emperor *Conſtantius*: I have inſiſted the longer, that it might appear to all, that the Toleration of Error, is not a Way to Peace, as ſome Men pretend, but to Diſorder and Confuſion: And yet I am not an Enemy to Peace, but a Friend to Truth, and Holineſs, without which no Man ſhall ſee God.

*A serious and passionate Admonition to the Clergy;
in the Words of Mr. Tho. Edwards in his Gan-
græn. Part I. pag. 84. London, Printed for
Ralph Smith, at the Bible in Cornhill. 1646.*

Ministers ought now to be intent to the Errors of the Times, both in Doctrine and Practice, and observe what is the proper Work of the Day, and preach accordingly; taking heed of being guilty of sinful Silence, whilst Christ and his Truth suffers. We have too many Wounds with which we have been wounded, in the House of our Friends: Many Ministers have and do undo us; some by their total Silence, others by speaking too favourably of the Sects, and too much daubing; 'tis high time now to speak out, when the Truth of God, the Faith once delivered to the Saints, more precious than our Lives, is almost lost, three Kingdoms almost ruin'd, and all the Reformed Churches in their Truth and Peace hazarded; they that can now be silent, well contented, and let the Wolves come freely and not bark, they deserve to be accounted dumb Dogs: Let therefore all Godly Orthodox Ministers, who would not have all run to ruin, stir up themselves, and lift up their Voices like Trumpets, stand no longer looking on, as idle Spectators, or halting between two; for he that is not now with God in his Cause is against him, and he that gathereth not scattereth. — And that Ministers in our Times may be a Means to prevent and suppress the Errors, *Herefies* and *Schisms*, they must not only often preach against them, but they should set themselves against all the Ways by which Errors are come in, and are

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farther

farther coming in upon us, and oppose them by preaching and writing; as Laymens preaching, the Gathering of *Churches*, and above all a *Toleration*, for that would be an open Door, at which all kind of *Heresies* would come in, and no Man could keep them out: And therefore if Ministers will witness for Truth and against Errors, they must set themselves in a special Manner against a *Toleration*, as the principal Inlet to all *Heresy* and Error; and if a *Toleration* be granted, all preaching will not keep them out: For as it hath been answered, the Patrons of Images (who plead let them stand, but preach against the worshipping of them) that if they stand, preaching will not take away all the Danger; 'tis not sufficient to keep the People from all Idolatry; so say I in this Case. If a *Toleration* be granted, the Devil will be too hard for us, though we preach never so much against them. A *Toleration* will undo all. First bring in Scepticism in Doctrine, and Looseness of Life, and afterwards all Atheism.

The Patrons of Error, because they cannot at first plead for such and such Doctrines *in terminis*, and yet hold them, and would have them propagated, therefore they plead for a *Toleration*, which once being granted, they will come in then of Course: O let the Ministers therefore oppose *Toleration*, (as being that by which the Devil would at once lay a Foundation for his Kingdom to all Generations) witness against it in all Places, possess the Magistrate of the Evil of it, yea, and the People too, shewing them how if a *Toleration* was granted, they should never have Peace in their Families more, or ever after have command of Wives, Children, Servants: But they
and

and their Posterities after them are like to live in Discontent, and Unquietness of Mind all their Days.

P. 87. I might shew how the Pastors of the Reformed Churches (namely those who were Stars of the first Magnitude) were against the Toleration of Anabaptists, Libertines and other Sectaries in their Time, and what they did and writ against it; as *Calvin*, *Zuinglius*, *Peter Martyr*, *Philip Melancthon*, *Zanchius*, *Beza*, *Knox*, *Bullinger*, *Musculus*.

P. 88. As also how in *England* in *Q. Elizabeth's Days*, learned Bishops and godly Ministers were against the suffering of many Religions in this Kingdom: As Bishop *Jewel*, Bishop *Babington*, Bishop *Bilson*, Mr. *Cartwright* and Mr. *Perkins*, who in his learned Works on *Revel. ii. 20.* speaks thus. "Every Man is not to be left to his own Conscience; to teach and hold what Doctrine he will, but all such Men or Women as teach erroneous Doctrine, by the Government of the Church are to be restrained."

P. 91. Did I say the *Arch-bishops*, *Bishops*, *Deans*, *Doctors*, *Court-Chaplains*, and *Bishops-Chaplains* (for there were some of all these Sorts oppos'd) hazard the Favour of King, Nobles, great Courtiers, the Loss of all their Preferments, *Arch-bishopricks*, *Bishopricks*, *Deaneries*, great Livings to withstand a *Toleration*: And shall the Ministers of our Times suffer a *Toleration* of all Sects to come in upon us, in a Time when the greatest Reformation is pretended that ever was in this Kingdom, and a Parliament sitting, and be either wholly silent or oppose faintly; be afraid of displeasing some great Man, or hazarding a little Estate and Liberty? Was the lukewarm Angel

whom God had cast out of his Church for not being zealous enough, yet so zealous as to hazard all against a *Toleration of Popery*? And shall the *Presbyterians Orthodox* Godly Ministers be so cold as to let *Anabaptism, Brownism, Autinomialism, Libertinism, Independency*, come in upon us, and keep in a whole Skin? Certainly the Bishops and their Chaplains shall rise up in Judgment against the Ministry of this Generation, who appeared against the Mind of the King, Counsel, and so powerful a Faction as was for Popery, and the *Toleration* of it in those Days, if they be silent or meally-mouthed, besides the Shame and Dishonour of it here, before the Churches abroad, and good Men at Home, who will lay all the Blame upon the Ministers, and say, We may thank them for this, for dealing no more freely, nor faithfully with the Kingdom, crying out an unworthy Assembly, an unworthy Ministry in City and Country, to sit still, and suffer all these Errors and poysonous Principles, in Books, Sermons, to come in upon us, and to pass unquestioned.

O for some *Gabriel Powels, Downhams, Abbots, &c.* to write, preach, remonstrate, protest against the Errors and Ways of these Times. 'Tis want of Courage and speaking out hath undone us; and 'tis only Boldness and Freedom in speaking, to declare particularly such Books come forth, such Sermons preached, such Practices plaid, such Persons preferred and suffered, such Partiality used, &c. in Reference to the Sectaries, that must recover us; there's no Way to put a Stop to Things, and save all from Ruin, but present Courage and heroick Resolution, and let's speak out, and suffer no longer a Company of giddy cunning self-seeking Sectaries, to
betray

betray the Truth of God, and to abuse and undo two Kingdoms. — Let's therefore fill all Pulpits, cause all Pulpits to ring, and so possess Parliament, City, and whole Kingdom against the Sects, and of the Evil of Schism and a *Toleration*, that we may no more hear of a *Toleration*, nor of separated Churches, being hateful Names in the Church of God. *AMEN. AMEN.*

F I N I S.





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